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The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

May 24, 1984

Published Since 1877

Stress freedoms

Soviet 'bridge-builders' visit



NASHVILLE—Michael Zhidkov, left, translates a question for Jakav Dukhontchenko during a news conference at the Southern Baptist Convention Building. Gregory Kommandant, right, listens to the comments. The Soviet Baptists told reporters about the freedoms they have to practice their religion in the Soviet Union. BP photo by David F. Haywood.

By Craig Bird

NASHVILLE, Tenn. (BP)—Four leaders of the 500,000 Baptists in the Soviet Union stopped in Nashville, Tenn., May 15-16 on a two-week "bridge-building" visit to Southern Baptists.

In a news conference the Soviet churchmen insisted religious freedom exists in the Soviet Union, that stories of religious persecution are "one sided," and, as a whole, Soviet citizens are more knowledgeable about the true character of Americans than Americans are of the true nature of Russians, because, "we listen to our own press as well as broadcasts from Europe and the United States."

Questions and answers had to be translated since only two of the four spoke English. Direct comparisons of religious freedom in the United States and the USSR were avoided by noting the cultural and historical differences between the countries assuring the systems would develop differently.

Jakav Dukhontchenko, pastor of a 1,400 member Baptist church in Kiev and superintendent of the Baptist Church in the Ukrainian Republic, stressed the freedom he and his church enjoy.

Such freedom is not extended to unregistered religions, he explained. He estimated there are 10,000 "unregistered" Baptists in the Soviet Union, who "have a theological problem with registration . . . they feel they would not be a 'true church' if they registered."

"There are only about 200 people in prison for religious reasons," he said.

Dukhontchenko insisted, however, "We preach the full gospel in our churches, we preach that salvation is only through Jesus Christ—and we encourage our people to practice personal evangelism and reach others with the message of Christ."

"We have as many as four or five services a week, where three or four one-hour sermons are preached," he said. "No one tells us when or where or how often to hold our meetings and no tells us what we can preach."

"Parents are guaranteed the right to instruct their children in religion and bring them to church—and in some of our churches 50 percent of the congregation are young people."

Other questions concerned the withdrawal of the Soviet Union from the summer Olympics and the rela-

tionships between Baptists and Jews in Russia.

"The Olympic boycott by the Soviet Union was announced after we left so we cannot speak for others but just for the four of us," Nikilai Zverev, vice-chairman of the International Department of Baptists in the Soviet Union and one of the translators, said. "We feel the decision would not have been made without good reason."

Zverev expressed regret the move was necessary, but noted he had seen television talk shows since being in the U.S. where men talked of their plans to demonstrate against the USSR during the Olympics.

Michael Zhidkov, a pastor of Moscow Baptist Church and director of the correspondence school of the All Union Council of Evangelical Christians-Baptists, said he was sorry to lose the opportunity to spread understanding among countries of the world through the Olympics.

Zhidkov, a chaplain in the Olympic village during the 1980 summer games, said he and members of his church found it was a wonderful opportunity to share Christ, "not only with athletes from other countries

but also with our fellow Russians."

Dukhontchenko said fellowship between Baptists and Jews in the Soviet Union was very good.

The men visited the Southern Baptist Convention Radio and Television Commission and SBC Annuity Board in Dallas, Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Baylor University in Waco, Texas.

In Nashville they visited the Executive Committee, the Christian Life Commission, the Baptist Sunday School Board and First Baptist Church. From Nashville they were to fly to Washington where the Baptist World Alliance is headquartered.

In October, the "bridge-building" will continue when Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee; Roy L. Honeycutt Jr., president of Southern Baptist Theological Seminary in Louisville, Ky.; Foy Valentine, executive director-treasurer of the Christian Life Commission, and Darold Morgan, president of the SBC Annuity Board, and their wives, will visit Russia for a first-hand look at Baptist work there.

(Craig Bird is Baptist Press feature editor.)

Chinese leader says Hong Kong stays free

HONG KONG (BP)—China's top Protestant leader has pledged that Hong Kong churches will continue to run their own affairs after China assumes control of Hong Kong in 1997.

"We Christians in the north will not interfere and would not tell what Hong Kong Christians should do or should not do," Bishop Ding Guangxun was quoted as saying in the *South China Morning Post*. Ding is president of the China Christian Council and leader of the Three Self Patriotic Movement, China's government-recognized Protestant organization.

Ding spoke April 10 at a Hong Kong news conference, just 10 days before Great Britain publicly dropped demands that it retain administrative control of the colony after 1997. That is the year Britain's 99-year lease on most of Hong Kong expires.

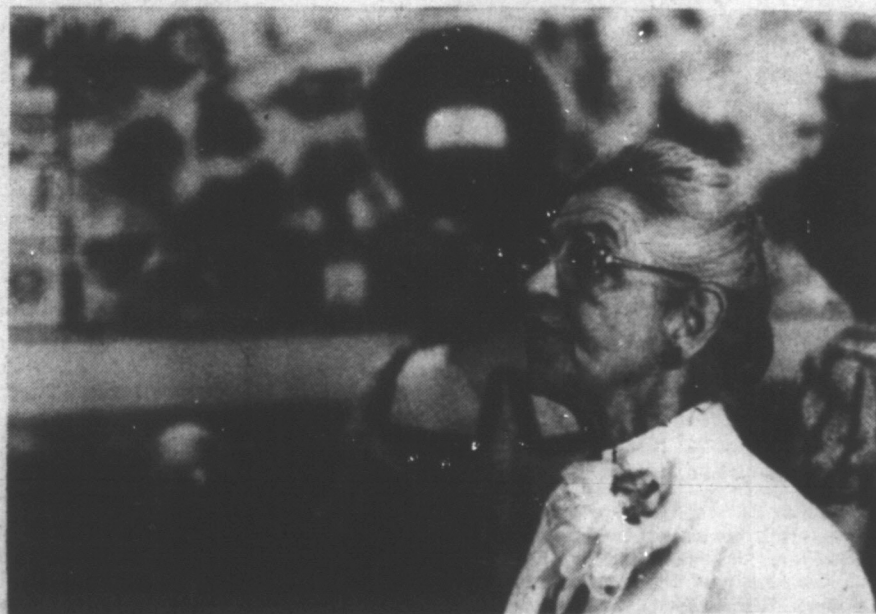
Hong Kong Christians have wondered privately and publicly whether their churches will be controlled or restricted after 1997, but Ding insisted that "church building and

evangelism in Hong Kong is the right and responsibility of the church in Hong Kong," according to reports from the Chinese Church Research Center. More than 30,000 Baptists worship in about 70 churches in Hong Kong. Seventy-two Southern Baptist missionaries work there.

Sources with ties to independent house churches have reported dozens, perhaps hundreds, of Christians were jailed during the recent government anti-crime drive and campaign against "spiritual pollution." But Ding said believers or clergymen arrested "would not have been put in jail because of their religious faith or other religious differences with other Christians. They must have committed some crimes."

Asked whether Hong Kong Christians, being Chinese, could share their faith in China, Ding replied it would be natural, particularly among family relatives. But he warned against organized evangelistic campaigns and repeated that missionaries from Hong Kong or elsewhere were not welcomed in China.

Honored for tapestry work



Lucille Parker, professor emerita of art and former chairman of the art department at William Carey College, was honored recently at a tea in the Baptist Building lobby in Jackson. Miss Parker was recognized for her art work in designing the historical tapestry hanging in the lobby of the Baptist Building. Guests were women who participated in the needlework of the tapestry. Also, Miss Parker has been honored by the Garden Club of America with the Eloise Payne Luquer medal for special achievement in the field of botany. She received special recognition for her publication "Mississippi Wildflowers" which includes 117 watercolor wildflower portraits. In the photograph, the tapestry hangs in the background.

Editorials..... by don mcgregor

Unnecessary criticism

Because of the abrupt emergence of Milton Green upon the theological scene, a program of 10 of his tapes was purchased in order to attempt to make a first-hand determination of what the evaluation of his efforts should be.

A very careful listening over a period of several hours has provided some conclusions.

Simply put, the tapes are the product of one who confesses to a total lack of theological education and who is providing his own insights into scripture and his own concepts of scriptural interpretation in seminar settings all over the nation.

There is no question but that Green has spent a great deal of time in scripture study, and his conclusions are firmly established. And he is bold enough to make his insights available to all who will listen because he feels that a study of the scripture under the leadership of the Holy Spirit will make its message available to anyone, educated or not.

He is right about that, of course. But few of us have the discipline to enter in to such a study without the help of someone who has gone before to provide some amount of guidance.

Green makes a mistake, however, when he claims that all those who have been providing that guidance through the years have been mistaken, and now he is on the scene to provide the truth. He does not make that claim specifically, but it is the overriding theme of his presentation.

The danger in such presentations as Green's is not so much in what he says but in asserting or inferring that he is the only one who is right. Church members who believe this face the possibility of filtering back into their congregations with critical and divisive attitudes if they are not careful.

Those who so desire, of course, should feel free to sit in on Green seminars. They should understand two things, however, before they go.

One is that no matter how correct Green may be, he is not the only one who is correct. And the other is that the seminars are conducted on a sort of mass psychology basis, and it is easy to get caught up in such.

It is not likely that Green intends to engage in mass psychology, but that is what happens many times in seminar settings.

There have been great revivals from time to time, and this is a time that could use one. It will not come about through a tearing down of established efforts, however. In effect, Green is attacking the efforts and the message of "the church."

The churches of our land generally are teaching the truth. The problem is that it may make no difference to those of us who listen.

Green, however, cannot remedy that situation by questioning what the church is doing. If there is a problem, and there may be, it is a problem of an insufficient response by members of the church (or churches) to what they know is right already. The need is for more dedication on the part of the members of the churches and not a castigation of the churches because the dedication is not there.

I have spent many hours listening to tapes of Green's presentation at two seminars, one in Merritt Island, Fla., and one in Titusville, Fla.

The presentation did not seem to be well organized and seemed to take much longer than would be necessary to establish the same concepts, but that is neither here nor there. I can agree with much of the Green position. Some may disagree with

him more than I do, but this is a condition of Baptist life. His entire presentation is based on a covenant relationship between man and God, and I agree with that concept. I disagree with his statement that the relationship of God, the Father; God, the Son; and God, the Holy Spirit is a covenant relationship, which would indicate three separate entities. While I do not pretend to understand the Trinity, my concept is of a triune God, or three in one, rather than three separate persons banded together in a covenant relationship.

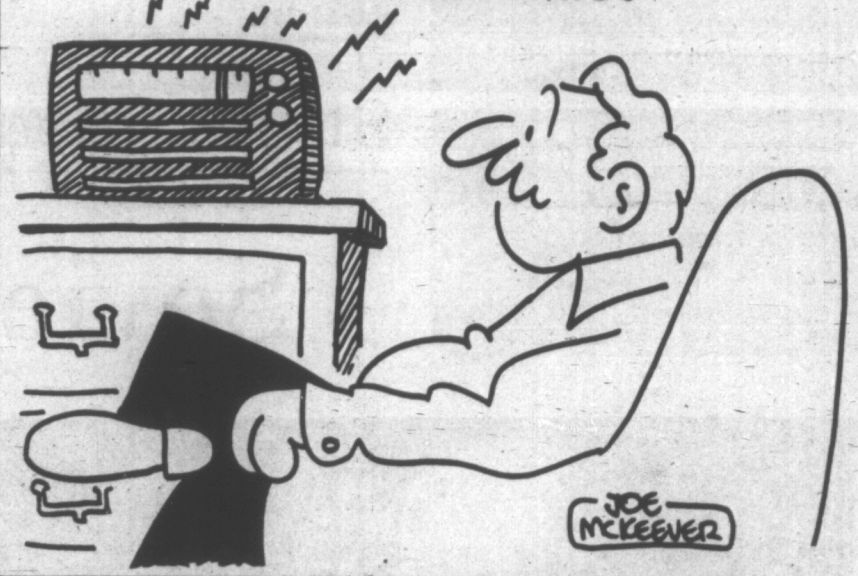
And I confess to failing to agree with his statement that churches should not use literature in Sunday School classes.

For the record, Green is not a Southern Baptist, though he has been. He was once a member of the Lake Country Baptist Church of Fort Worth. Now he belongs to Shady Grove Church in Grand Prairie, Texas, which is described as an independent charismatic Bible fellowship. This church was ousted from Dallas Baptist Association because of its charismatic practices.

It goes without saying, of course, that one does not have to be a Southern Baptist to be right. In this instance, however, I feel that Green's criticism of churches and their leaders is unjustified. Perhaps his message is needed, and perhaps the Lord has laid it on his heart. I would not question that. I have no way of knowing. I feel he would be better advised, however, if he used the message to support churches and their leaders rather than being critical of them.

Haywood N. Stubble

"AND NOW, HERE IS
LEONARD'S LOSERS—
THE CHURCH WITH NO VISION
WILL LOSE TO THE WORLD;
THE LAZY CHRISTIAN WILL
LOSE TO TEMPTATION;
OTHER LOSERS ARE DEATH,
HELL, AND THE GRAVE."



Mormon women speak

SALT LAKE CITY, (EP)—Thousands of Mormons flocked to their church's capital city expecting a routine annual conference of the Church of Jesus Christ of Latter-day Saints. But they left the two-day meeting talking about some of the most dramatic changes in years for the USA's largest home-grown religion.

Women were allowed to speak from the pulpit—for the first time in six decades. And two men from outside the church hierarchy were ap-

pointed to the Quorum of the Twelve Apostles, a kind of a spiritual board of directors. The changes could position the 5.4 million-member church more toward the religious mainstream.

During the conference, officials also announced plans for five more temples, four in the USA and Canada—Portland, Ore.; San Diego; Las Vegas; and Toronto—and the fifth in Bogota, Colombia. The spired structures number 46 in operation or planning, 22 of them in the USA.

Guest opinion . . .

Ordination and the role of women in the New Testament

By Allen O. Webb

Editor's Note: In view of the fact that ordination very likely will be a topic for discussion at the Southern Baptist Convention next month, we are presenting this study of ordination written by a Mississippian. There are two issues of the Baptist Record remaining before the convention, if any desire to respond to this presentation.

There has been so much discussion about the ordination of the women as a deaconess or as a minister that I decided to study the pattern of the New Testament.

Several conclusions were reached as a result of this study.

1. It is not necessary, according to the New Testament; for one to be ordained in our today's pattern to serve the Lord in any way. The disciples were chosen by the Lord but were never ordained by men.

2. The English word, ordained, is translated from many different Greek words which all had different meanings. (a) Titus 1:5 Kathistami literally means to set, the place, or to

put elders in every city. It is translated ordain that has no reference to a formal service such as our ordination. (b) Mark 3:14 Poieo means to make or to produce, construct, form, or fashion. Our Lord made ready the 12 that they should be with Him. There is no reference to a formal service. (c) I Tim. 2:7 Tithami means to set or to place—even as a dead person is placed in a tomb not to be moved. Paul said "I was put in place as a preacher and an apostle. The whereunto in the first part of the passage refers back to verses 5 and 6, indicating that God placed him in that position with a divine appointment. There is still no formal service conducted by men. (d) Acts 14:23 Keirotoneb means to elect by stretching out the hand. When they had elected or appointed elders in every church, they prayed and fasted and commended them to the Lord. In this instance, it referred to an election by men instead of an appointment or placing by God.

3. In First Timothy, Chapter 3, qualifications are given for a pastor

or overseer of the flock and also for deacons. These guidelines should be followed in choosing a man as pastor or as a deacon, but these qualifications are not associated with any formal service or ordination.

4. Another finding that is very significant is that I did not find a place where the laying on of hands was associated with ordination. (a) Acts 6:6 Seven men were chosen. Though they were not called deacons, we assume that they were. In their service they prayed and then laid hands on them. Nothing is said about ordination. (b) Acts 13:3 After the Holy Spirit had chosen Barnabas and Saul, the people fasted and prayed and laid their hands on them and sent them away. These were our first missionaries. Their service consisted of fasting, praying, and laying on of hands; and then they sent them on their way with the blessing of the congregation. There are several other instances of laying on of hands but it is never called ordination in the New Testament.

All of these facts lead me to make a

statement that I never thought would come from my pen. Our present day ordination services are patterned after tradition as much as the scripture. In the scripture, men who were chosen of God were ready for any of his service. Their fellow Christians spent much time in prayer for them and their ministry and simply laid hands on them as they were sent out. This pattern was not set forth as a requirement of prerequisite to service but was rather an affirmation by the people of what God had done.

I do not suggest that we eliminate our ordination services. They are not anti-scriptural. I merely suggest that we would do well to get back to the simplicity approaches to prayer and divine compatability as a basic to all our service.

Now, in regard to women, being ordained, there is no New Testament passage that refers to the ordination of women either positively or negatively. It is never mentioned.

Passages of scripture used as a prohibition to ordination of women (Continued on page 7)

The Baptist Record

(ISSN-0005-5778)

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Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Volume 106

Number 17

Black Southern Baptist church to be organized in Gulf Coast

Rossie Frances, black minister stationed at Keesler Air Force Base, Biloxi, recently contacted the office of the Gulf Coast Baptist Association and asked for assistance in organizing a Bible study group meeting in his home into a Southern Baptist church.

"Frances comes to our area after eight years of association with a black Southern Baptist church in Montgomery, Ala.," according to an article in the Gulf Coast bulletin, *The Tide*. "He is a strong Bible preacher with unique talents and abilities."

The Mississippi Baptist Convention has provided the equity money to purchase the property presently occupied by the Biloxi Independent Christian Church, Keller Place, East Biloxi. The building will be available for occupancy by June 15. First Church, Biloxi, has voted unanimously to sponsor the work.

Bobby Perry is the Gulf Coast associational director of missions.

Canadian Southern Baptists set goals

By Carol Rathbun

EDMONTON, Alberta (BP)—The Canadian Southern Baptist Conference moved closer to independent status during its annual meeting May 1-3 by adopting a long-range planning report which sets a number of goals leading the conference toward a pre-convention status.

The conference also voted to change its constitution's Statement of Purpose to reflect more than a fellowship body and elected the constitution's phase-in committee to review the current constitution and suggest appropriate revisions at the 1985 meeting.

Changing the conference's Statement of Purpose was a major item of business since the new wording would allow the organization to get a tax number from the Canadian government legitimizing the conference as a legal entity.

The 88 messengers to the 1984 conference decided to adopt the Statement of Purpose contained in the long-range report. "The purpose of the Canadian Southern Baptist Conference is to provide a channel for cooperating churches to work together and with the Southern Baptist Convention boards and agencies to carry out the Great Commission."

The committee's report was organized by three objectives: To reach the lost people of Canada; to strengthen the churches, and to develop all available resources. Among the growth goals listed in the report were the establishment of 50 new churches and church type missions,

and eight area Baptist Student Unions by 1989.

The report also sets a goal of reaching 10,000 in church membership by 1989, a goal Schmidt reported should not be hard to reach. The goal would mean doubling present church membership in five years whereas membership tripled since 1977.

The conference will begin to look toward electing its own executive director-treasurer and adding two other conference level staff positions as outlined in the report. Also, churches are encouraged to "have at least one stewardship emphasis per year and to give at least 10 percent of their general budget to the Cooperative Program by 1989."

(Carol Rathbun is co-editor of the Northwest Baptist Witness.)

Moon faces prison term; high court rejects appeal

By Stan Haste

WASHINGTON (BP)—Sun Myung Moon, founder and leader of the Unification Church, faces a jail sentence in the wake of the U.S. Supreme Court's rejection of the controversial South Korean's appeal for review of his conviction for tax evasion and conspiracy to file false income tax returns.

returns.

Moon, whose 18-month prison term could begin as early as next month, failed to convince the high court to review his conviction on grounds the funds at issue in the dispute with the Internal Revenue Service were held in trust for his church.

Although the court's refusal to review the matter was announced in a standard one-line notice along with many other cases similarly rejected, at least six of the nine justices are known to have voted against the review. No fewer than four justices must agree in order for any case appealed to the high court to receive a full review.

In papers filed with the court, a battery of prominent attorneys headed by Harvard law professor Laurence H. Tribe argued Moon's conviction should be examined because money deposited in New York's Chase Manhattan Bank and stock in an importing company called Tong II Enterprises belonged to the church, not to Moon personally.

By convicting Moon, the argument went, a New York jury infringed on the Unification Church's right to determine for itself how it handled its funds. "Reverend Moon's claim," Tribe wrote, "was that he had been given the assets as a religious leader, by his religious followers, for their religion."

Tribe also appealed the conviction on the basis Moon's request for a bench trial (trial before a judge) rather than a jury trial should have been granted. U.S. District Judge Gerard L. Goettel, who presided over last year's six-week trial, ordered a jury trial.

But the key argument by the 64-year-old Moon's lawyers was that he "personifies the church movement." That considered, "a jury would have been bound to defer to whatever decision had been made by church members as to where and how to repose property they intended for church benefit," Tribe maintained.

"No recent controversy," Tribe stated, has "so demonstrated the (Continued on page 6)

The Baptist Record

House narrowly defeats equal access proposal

By Larry Chesser

WASHINGTON (BP)—The U.S. House of Representatives narrowly rejected a proposal to give student-initiated religious groups the same access for meetings in secondary schools provided for other voluntary, student-initiated meetings during noninstructional periods.

Referred to as an "Equal Access" bill, H. R. 5345, sponsored by Reps. Carl D. Perkins, D-Ky., and Don Bonker, D-Wash., drew a strong majority in the 270-151 House vote, but fell 11 votes short of the two-thirds necessary for passage.

The two-thirds margin became necessary when the bill's backers brought it to the floor under a "suspension of the rules" procedure which allows for only 40 minutes of debate and generally permits no amendments. The procedure is regularly used for quick passage of non-controversial items.

Citing the lack of time remaining in the 98th Congress due to long summer recesses for the Republican and Democratic nominating conventions and an early fall adjournment or recess for election campaigns, Perkins told colleagues "it would take an act of God" to get the bill to the floor and

passed under normal House procedures.

"There is no way in the world we can pass this bill because of the time pressures unless we pass it on suspension today," Perkins said.

Although other legislative channels remain open in the House and especially in the Senate where a similar measure (S. 1059) sponsored by Sens. Mark O. Hatfield, R-Ore., and Jeremiah Denton, R-Ala., is pending on the calendar, the defeat lengthened the odds against passage this year.

Nonetheless, some backers of equal access found encouragement in the size of the House majority voting for the bill.

"This vote dramatically demonstrates that the equal access concept commends itself to Congress and proves without a doubt that passage of such legislation is possible," said James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs.

Dunn, whose agency is one of several groups supporting the equal access legislation after earlier opposing a constitutional amendment on school prayer, rejected by the Se-

nate, described the equal access proposals as "exceedingly complex."

"We're sympathetic," he said, "to the problems of public school administrators as they try to handle the pressure from zealots on every hand, demanding in one case that the schools become virtually parochial institutions and on the other hand, that they be sterilely hostile to religion. But we see the equal access legislation as a useful tool for these administrators which would help them handle such pressure."

The bill defeated by the House would have barred secondary schools which generally permit student-initiated and student-composed groups to meet during non-instructional periods from discriminating against the religious content at such meetings.

The bill would have provided such meetings be "voluntary and student-initiated," and that school employees be present only in a non-participatory capacity. House sponsors planned to replace the bill's enforcement mechanism—a cutoff of federal funds—with a judicial remedy contained in the Hatfield-Denton measure.

Perkins indicated the bill had "very little opposition" at first but by the time the measure reached the floor, opposition was more substantial.

In addition to questions raised by congressional opponents of the measure, a number of major newspapers editorialized against it.

(Chesser writes for the Baptist Joint Committee.)

Baptist Record day is June 3

Baptist Record Day in 1984 will be June 3.

This will be a day for Mississippi Baptist churches to take special notice of the only missions publication that is designed especially for Mississippi Baptists.

More than 123,000 Mississippi Baptist homes receive this weekly tabloid sized newspaper. It is jam-packed with news and features concerning the life of Mississippi and other Southern Baptists, how they spend their money, how they witness for Christ, and, as space permits, trends in Southern Baptist circles.

Regular readers of the *Baptist Record* will already know of its value in keeping them fully informed. Don McGregor is editor.



100 instrumentalists gather

Approximately 100 participants gathered in Nelson Hall on the Mississippi College campus to promote the use of instrumental music in church worship services. Pictured is David Young director of bands at Jones County Junior College conducting the massed band. This state instrumental clinic was sponsored by the Mississippi Baptist Convention Board's Church Music Department.

14 states in line for ACTS programs

FORT WORTH, Texas (BP)—The American Christian Television System is looking toward a potential audience of "three or four million" homes when it begins fulltime programming June 12.

James Edwards, vice president for financial affairs for the Southern Baptist Convention's Radio and Television Commission, which is sponsoring the network, made the estimate after explaining 58 cable television systems with approximately a million subscribers were committed for the May 15 start-up of the satellite system.

Additional cable systems are signing daily and could push the total audience to several million homes by mid-June.

"There are almost 200 communities serviced by the 58 cable systems under contract," Edwards said. "There are 14 states represented currently." Edwards said 611 Southern Baptist churches had signed "letters of intent" as affiliates with local ACTS boards.

Cities where local cable system were committed to the May 15 start-up include:

ALABAMA—Montgomery, Dothan, Andalusia, Lanett; High Point, Lincoln; CALIFORNIA—Rosemond, Ventura; GEORGIA—Valdosta, Statesboro, Statham; KANSAS—Sublette, Overland Park; KENTUCKY—Louisville; LOUISIANA—Baton Rouge, Shreveport, Alexandria, Monroe, Many, Greenwall, Sulphur; MISSOURI—Independence, Kansas City; MISSISSIPPI—Jackson, Hattiesburg, Laurel, Meridian, Tupelo, West Point, Corinth;

NORTH CAROLINA—Greensboro, Gastonia, Charlotte, High Point, Lincoln; OKLAHOMA—Blackwell, Bartlesville, Owasso, Shawnee; SOUTH CAROLINA—Florence, Moncks Corner; TENNESSEE—Knoxville, Alcoa, Bartlett, Collierville; TEXAS—Lubbock, Tyler, Wichita Falls, Brownwood, Center, Clarendon, Grapevine, Kingwood, Katy, Plano, Richardson, Arlington, Palo Pinto.

ACTS network sends first signal skyward

FORT WORTH, Texas (BP)—The American Christian Television System (ACTS) became a reality at 4 p.m., May 15, launching the first TV network by a Christian denomination.

The first broadcast signal from the newest television network was sent from a 38-foot satellite transmitting dish in Fort Worth, Texas, to the Weststar V satellite. When ACTS' blue and gold logo flashed on the eight-foot TV screen at the Radio and Television Commission headquarters, employees who had gathered to watch the sign-on broke into applause.

"ACTS is a reality," Jimmy R. Allen, president of the commission, told employees and reporters before the 4:00 p.m. broadcast. The Radio and Television Commission is assembling the network, which will deliver family and Christian entertainment programs daily to cable TV systems and television stations nationwide.

Allen led the group in prayer just before the satellite sign-on. Quoting Psalms 119, Allen said, "'The heavens declare the glory of God,' and they (the heavens) will become the means for sharing the message of God all over this country."

ACTS will broadcast six hours a day until June 12. On that day Southern Baptists will officially dedicate their video venture in ceremonies at the Southern Baptist Convention in Kansas City, Mo., and expand to 18-hour-per-day broadcasts.

The first program on the network, which was delivered to almost 70 cable TV systems, was a 30-minute preview of ACTS and its shows. It was followed by the first episode of

"Sunshine Factory," a half-hour children's program.

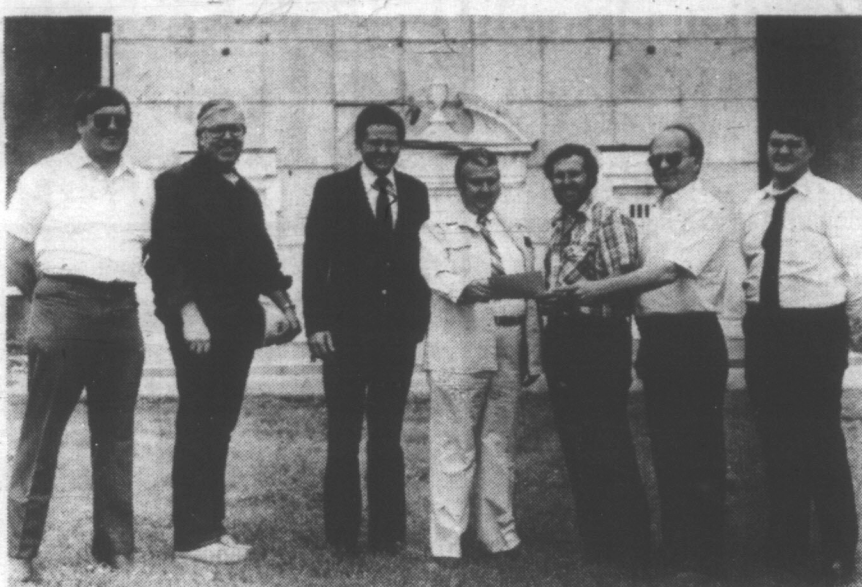
ACTS will use its first months of transmission to fine-tune the operation and bring more TV systems on line. Organizers estimate the network will have access to three-to-four million homes when it reaches full speed June 12.

ACTS launch mixes technical, spiritual

FORT WORTH, Texas (BP)—The Southern Baptist Convention will mix a bit of modern electronics with the solemnities of a church service to mark its entry into satellite television June 12.

During the annual meeting of the Southern Baptist Convention in Kansas City, Mo., Jimmy R. Allen, president of the convention's Radio and Television Commission, will share the dedication service for the American Christian Television System with Lloyd Elder, president of the Baptist Sunday School Board which is launching Baptist Telecommunication Network (BTN). ACTS is a television network for homes in contrast to BTN, a teaching and training network for churches.

There will be brief messages on video tape from Billy Graham, now in England for an evangelistic crusade; from Bill Moyers, a Baptist who is a commentator on CBS News; and from former president, Jimmy



EBC, Water Valley, settles claim

Guy Reedy, pastor of First Church, Water Valley, which was destroyed by an Easter eve tornado, receives an insurance check for \$2.1 million to begin the renovation procedure. From left are Tommy White, church member; Leland Hurt Jr., minister of music, youth, and education; George Dale, state commissioner of insurance; Reedy; Richard Corn, representative of the American Indemnity Group, which insured the facility; M. B. Williams, local agent; and Cliff Tucker, also of the insurance company.

ACTS to take Jackson cable slot

Cablevision of Jackson has scheduled the ACTS television network to begin on cable June 12, the premier day for the Southern Baptist network, according to Frances Permenter, spokesperson for the cable company.

ACTS will be on Channel 6, a spot now occupied by ESPN, the sports network. ESPN will be moved to channel 10, and CBN, now on 10, will move to Channel 23. Six and 10 are on basic cable service; 23 is in the second tier of service for which subscribers pay an additional fee.

Carter, who is interviewed by Allen at his office in Atlanta.

Modern electronics will come into play when John Allen, executive director of the Alaska Baptist Convention, is interviewed from Anchorage. Alaska is the site of one of the first low-power stations to affiliate with ACTS. Tyler, Texas, also will be recognized as one of the first cities in which an ACTS television station was built.

Music will be the Centurymen, a chorus of Southern Baptist ministers of music.

On the day of the dedication service, ACTS will start telecasting 18 hours a day. It will include in its first week major portions of the Southern Baptist Convention sessions.

A smile is a light in the window of the face, by which the heart signifies that it is at home and waiting.—Henry Ward Beecher

Four natives speak to WMU

BIRMINGHAM, Ala.—Four native Mississippians now serving as missionaries will participate in the 1984 Woman's Missionary Union Annual Meeting June 10-11 in Kansas City, Mo.

Home missionaries C. W. Brown and Bettye Ann Lovelady will share their testimonies at the meeting.



Thurman



Whitten

Brown is a native of Jackson serving in Delta, Utah. Lovelady is a native of Forest serving at Mississippi Baptist Seminary.

Also sharing their testimonies will be foreign missionaries Tom Thurman and Indy Whitten. Thurman is a native of Monticello and is serving in Bangladesh. Whitten is a native of Louisville and is ministering in Equatorial Guinea.

A national prayer conference will precede the Annual Meeting June 9. It will encourage prayer for the challenges and issues that WMU faces in churches, associations, states, and nationally.

Promoting unity among all Southern Baptists around the call of missions will be a major meeting thrust. Program personalities from all over the United States and world will reflect this effort.

The National Prayer Conference will be held June 9 at the Radisson-Muehlebach Hotel and the annual meeting will take place June 10-11 at the Municipal Auditorium Arena.

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Faces And Places

by anne washburn mcwilliams

Crescent City, California

Montana was much in the news in the 60s and early 70s, when Mississippi Baptist churches were adopting churches there and helping them to get established, to begin new congregations, to buy land and to build. (And of course a lot of the teamwork is still going on between the Baptists of the two states, in the way of volunteer crews, pastoral aid, church construction, etc.)

One Montana pastor's name, I recall, was Mannon Wallace. Last week I read a letter that his wife, Helen, had written to the Nan Dean group of Baptist Women at First Church, Jackson. She said that she and her husband are now serving in California. Because I feel that so many churches in the state have had a special interest in Montana, and because California is our partner state in the Bold Mission Thrust effort, I have decided to share her letter.

Helen thanked the women of the Jackson church for their unfailing support during many years when she and her husband were in pioneer missions in Montana. "Many a pair of shoes went on our children's feet due to your generosity." (Ten years ago, she spoke at First, Jackson, so the members had a chance to meet her then.)

Four years ago, the Wallaces moved to a pastorate in Cheyenne, Wyoming. While there, Mannon served two terms as president of the Northern Plains Baptist Convention. "We have always felt called to the smaller pioneer type work in less than generously endowed churches on struggling fields," she said. A year ago they moved to California (319 W. Condor, Crescent City, Calif. 95531) to yet another "smaller, eager congregation. We live amid the mighty redwoods and are only three blocks from the Pacific shore. Our temperatures are at the lowest only 40 degrees and at the highest 80. We play golf the year around when it is not raining. A delightful place to vacation. No snow!"

And Helen gave an update on their five children. Tina, 27, is married to Todd Paulson. In Seattle, she is an interior designer and her husband works for an exploration team that looks for minerals.

Dawn, 23, and her husband, Rick, a career Army officer, live in Bremerhaven, Germany. She is an army physical therapist. When they return to the States in July, Dawn plans to enter University of Washington Medical School to complete her studies in pediatrics.

Heather, 22, is a professional model and gospel singer. She will enroll in the Eileen Ford Modeling School in New York in September. Last fall she was on television in the Miss America Pageant. (As Miss Montana, I think. Now she works for a TV station in Cheyenne, Wyo.)

Lee is a junior in high school, taking classes at night at the local junior college. He plans to study architecture when he enters university.

Mark, "our little baby, at six feet"—his mother's description—"is an electronics genius. He is a high school freshman taking all the computer and electronics courses the junior college offers in night school."

The pastor, Mannon, father of these five, has completed his doctoral studies and is to be awarded the degree in June. The mother, Helen, is a writer who has one book ready for the publisher and has begun another. Also she travels all over the Northwest, singing at conventions, revivals, and other meetings. I say, "What a family!" Don't you agree?

Then another item in her letter caught my attention. Their church in Crescent City has an opportunity to take over a local cable TV channel, no strings attached, if they can come up with good enough programming. "This is a rare opportunity for a small church," she wrote, "and one that could conceivably be a tremendous witness in this area. We have contacted the Radio and TV Commission and can have the ACTS program beamed into our area at no expense to us. This is the perfect opportunity for us to reach out in a mighty way to our community. We have the personnel right here in our home with our son, Mark, who can do anything electronically. Lee has agreed to help him, along with one other high school boy. We have no doubt concerning their ability and tenacity as they have proven themselves to be hard and dependable workers."

"Our only stumbling block is that we have to provide the dish that catches the signal from Fort Worth. Here is where the rub comes in. The dish will cost \$6,000 and we do not see how we can possibly meet that expense."

Kuma Tripp Hedgepeth (Mrs. Harvey) is a member of the Nan Dean group at First, Jackson (and a friend of mine since our Judson days). It was she who permitted me to read Helen Wallace's letter. She reported that the women in the group took up a collection and found just over \$1,300 in their gift to the Wallaces, for the TV cause.

I find myself fervently hoping that they will be able to do this. It fires my imagination to think of a 200-member church, led by a high school freshman, running a whole television station, for God's glory, in that northern corner of California!

Hazlehurst native named to seminary

LOUISVILLE, Ky.—Ronald F. Prevost, formerly of Hazlehurst, Miss., has been named associate professor of Christian education at Southern Seminary.

Prevost is a graduate of Mississippi College, Clinton. He did graduate studies at New Orleans Seminary, where he received the M.Div. and Ed.D. degrees. He comes to his present position from the faculty of Samford University.

Robison-Green critics

Editor:

I was actually sick when I read the criticism of the Robison-Green team gathered by Texas Baptist Standard.

If our denomination can be shaken by preaching and teaching from the Word of God, it needs shaking. I have listened to many Green tapes and even more Robison tapes. My wife and I attended the 1984 James Robison Conference. If their teachings have affected churches, praise the Lord. Souls are being saved, commitments made, and love taught in the true sense of the word. If as Dr. Draper says, "there is extreme emphasis on demons, signs, wonders, healing, and revelations" then Jesus must have been an extremist. If the Green and Robison movements are a "cult," then Jesus was the first leader of a "cult." Since we are Baptists, are we to ignore some of the teachings of Jesus. How can we ignore, John 14:12? I believe Jesus is the perfect and holy example.

To agree with critics that Robison no longer preaches "traditional Southern Baptist" is to acknowledge that we must leave out some of Jesus teachings. As for me and my house, we read and believe the entire Word of God, so perhaps we no longer qualify as Baptists.

Some need to review the word, "evangelist." An evangelist is not confined to one spot nor one denomination. The word is a work—not an order.

We are taught disdain for the word, "charismatic," from our pulpits. If we had true charisma as Jesus taught, nothing done by his people would be disdainful. I find nothing in the Word that gives a private heaven for Southern Baptists. I have been one for 43 years. Those who do not love Christ's whole body will not have to worry about sharing heaven with other denominations.

Ray Williams
Daleville

Casting out demons

Editor:

I feel compelled to write about your recent articles concerning James Robison and Milton Green. I don't know anything about Milton Green except what I read in the articles. I don't know a great deal about James Robison except what he has said about himself. However, I do know about Robison's teachings and what the Bible has to say about that. I could write pages and pages about that, but will try to brief.

Concerning his teachings on demons: Jesus spoke often of demon possessed people, and part of his ministry was the casting out of demons. Today, Satan worship is becoming more prevalent, and so many people who may not be actually involved in Satan worship are serving him and his purpose. In Eph. 6:11-13 we read, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Then, I would like to call your attention to Mark 16:15-18. We find these words, "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that

believeth and is baptized shall be saved, but he that believeth not shall be damned. And, these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

I do not want to be argumentative or divisive; but I fail to see how we, as Southern Baptists, can preach and teach verses 15 and 16 and not only fail to teach but actively oppose verses 17 and 18 and overlook the importance of the ministering of the gifts in our churches.

If ever we as people and our country as a whole needed power to overcome the forces of evil in our country, it is now; and I believe it is time that all Christian people really study the Scriptures and discover the weapons of our warfare.

I really appreciate your including statements of support of Robison's ministry, and I sincerely would like to know on what Scriptural basis those who oppose rest their case.

M. F. Barber
Lake

While each person would have to answer your two questions for himself, I would point out that some of the oldest manuscripts of Mark end with verse 8 of Chapter 16. The statements of verses 15 and 16, of course, are to be found also in the 28th chapter of Matthew and the first chapter of Acts.—Editor.

Mississippi's largest overseas venture

Editor:

More than 200 Mississippi preachers, music directors, and lay persons are being enlisted for revival crusades in Argentina and Uruguay. Argentina will be having 180 of this group to come in three separate groups (60 in each group) in April, May, and June, 1985. There will be 20 teams in each group, and each team will lead three churches in revival for a total of 180 churches.

Uruguay will be having 15 teams (45 people) for revival crusade in April, 1985.

Mississippi has been divided into four areas for enlistment purposes with Interstates 55 and 20 roughly delineating each area. Chester Vaughn, Dan Hall, Paul Harrell, and Guy Henderson are responsible for enlisting personnel for this crusade.

Previously many Mississippi church leaders and lay persons have worked in the Rio de la Plata area of Paraguay, Uruguay, and Argentina in the partnership arrangement with the Foreign Mission Board. They worked mainly in the area of revivals, music, basketball teams, and construction work.

Churches will be linked together for prayer ministries prior to the revivals. Argentina has a total of 480 churches with many of them located in Buenos Aires. The population of the greater Buenos Aires area is 12 million. The Baptist Seminary, Baptist Press, and mission offices are located there.

Guy Henderson, Director
Evangelism Department, MBCB

Starkville, not Lampkin

Editor:

Through an inadvertency I was listed in the recent list of upcoming Historical Commission members as being from Lampkin, MS. The church I attend is First Baptist Church, Starkville, which is on "Lampkin and Lafayette Sts." in our community. Someone reported my town incorrectly, and this note is just to set the record straight. (I don't find a "Lampkin, MS." in the Zip Code Directory, incidentally.) The error is not the fault of the Baptist Record (but with someone in Nashville?)

Jerry Vardaman
Starkville

'Lottery' loses

NASHVILLE, Tenn. (BP)—"Lottery!" has come up a loser. The controversial television series has been cancelled by ABC-TV following consistently dismal ratings.

When the show was introduced last fall it triggered a protest from a Southern Baptist Christian Life Commission staff member for its "pro-gambling propaganda."

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Draper 'elated' over missions; 'grieved' SBC lacks awareness

By Robert O'Brien

NAIROBI, Kenya (BP)—James T. Draper Jr. ventured onto what he has called the Southern Baptist Convention's "common ground" of missions and will return to the United States "both elated and grieved."

"I'm elated in seeing our missionaries down with the people starting churches, witnessing for Jesus Christ, paying the price," said the SBC president from Euless, Texas, during a 25-day working tour of foreign missions. He preached, taught, and worked with missionaries as they witnessed, dedicated a church, planned evangelism strategy, and visited mission points.

"I'm grieved when I realize how little Southern Baptists really understand what the missionaries are doing," he declared during his tour of Uganda, Tanzania, Kenya, Egypt, Jordan, and Morocco. "I find myself grieved in spirit and emotional at times because I realize I'm 48 years old and didn't fully realize that myself," he said.

"Historically, Southern Baptists have found it convenient to give large sums of money to pay someone to do their mission work."

Draper said his experience on this and previous trips to Southern Baptist foreign mission fields has proven "missions and evangelism are definitely the SBC's common ground and the glue which holds us together."

"I see missions as a common ground now more than ever," he declared. "We can never be held together through our academic institutions. We will always argue in academia. That can't be the glue. Evangelism and missions in the U.S. and overseas are doing to have to be the things that bind us together."

He said the experiences continued to prove to his satisfaction foreign missionaries do the right kind of jobs in evangelism, Bible teaching, and church development—despite "erroneous perception" to the contrary which some of his fellow inerrantists have developed during the SBC inerrancy debate.

"There may be some duds on the foreign mission field," he said. "There probably are because we have some of them in the pastorate in the U.S. But the missionaries I've met out here want to see people get saved, and they're building churches and training national leaders. Man, that's what it's all about."

Draper also expressed "grief that Southern Baptists have treated missionaries more like novelties when they're home on furlough rather than as people who can make a real contribution to our ongoing missions consciousness."

"We've isolated them to missions emphases," he continued. "It's almost like a zoo. The missionaries are often our spiritual zoo and we parade them periodically. But we don't really use them effectively in our ongoing work."

Draper issued a call for more thought and planning by the Foreign

Mission Board; national, state and associational leaders; pastors; church staffers; and lay people to solve the problem.

Some ideas he suggested were a better information system of furloughing missionaries' availability and expertise, more missionaries on church staffs to increase missions awareness, and better use of SBC presidents and former presidents "as emissaries for missions."

"Every SBC president who's set foot on the mission field is sold on missions," Draper said. "He has to be impressed with what he sees. The missionaries are out here hitting the ball. I'm going to stop being president in a few weeks, and if the pattern follows, there'll be no plan to utilize me in a positive way toward building missions consciousness and support."

"There ought to be. Do you realize we have more living former SBC presidents now than at any other time in history? Every one of them has stature in somebody's eyes and there ought to be a concerted effort to utilize their influence. The further you get from a man's presidency, the more stature he has. Even if his presidency has been controversial, he will be more accepted as time passes."

Draper said former presidents need a way to voice their support for missions. "We need to have a planned way of keeping missions alive. Don't make us do it from the back seat of a church and then criticize us for building a super church. Let us help carry the ball."

Draper added if Southern Baptists "knew more of what was going on out on the mission field, they'd funnel more money over here and we'd have more youth surrendering to missions."

Elaborating on the denomination's Cooperative Program budget and missions offerings, he said: "We have a system which isn't perfect. The reason it isn't perfect is that none of us is perfect. I think Jesus had awfully good advice when he said the one without guilt should cast the first stone. None of us can cast the first stone. It's not a perfect system by any means," he continued, "but it's the best system that's ever been devised."

Draper said Southern Baptists should continue to feel it is worth their effort to support the Cooperative Program and missions offerings "as long as we're free to ask questions and do our best to correct things we think are wrong, and as long as denominational leaders will listen and give people a fair hearing." He said lack of that kind of openness or a move of the SBC towards centralizing authority will create more polarization.

"But I see a tremendous move toward openness," he said. "Everyone I've talked to among the conservatives feels like there's more openness than there's ever been. I think our system works, and that it's worth cooperating together to help it get even better."

(Robert O'Brien is a Foreign Mission Board missionary journalist.)

Rogers will speak in Kansas City

NASHVILLE, Tenn. (BP)—Adrian Rogers, president of the Southern Baptist Convention 1979-80 and pastor of Bellevue Church, Memphis, Tenn., has been added to the list of speakers for the Conference of Southern Baptist Evangelists meeting.

The CSBE will meet June 13, 1:30-5:30 p.m., in the Music Hall of H. Roe Bartle Hall of the Kansas City Convention Center. The annual meeting of the Southern Baptist Convention, June 12-14 is also being held at Bartle Hall, but will not have a session the afternoon of June 13.

Rick Scarborough, an evangelist from Mobile, Ala., and president of the CSBE, dropped himself off the program so Rogers could be added. Other speakers will be Junior Hill, an evangelist from Hartselle, Ala.; and Ron Dunn, a conference leader from Irving, Texas.

Registration rules lined out

By Craig Bird

NASHVILLE, Tenn. (BP)—Like everything else in the Southern Baptist Convention, messenger registration for the annual meeting is the province of the local church.

"It is the responsibility of each local church to see that they follow the provisions of the convention constitution in selecting their messengers and in making sure the messengers are properly certified," said Lee Porter, registration secretary for the SBC.

"If registration cards are properly filled out and presented in Kansas City (site of the 1984 SBC meeting, June 12-14) it should take about five minutes for a messenger to register."

Since estimates of the number of messengers range from 15,000 to 20,000, the phrase "properly filled out" and "properly certified" are very important.

Each Southern Baptist church is entitled to one messenger with additional messengers for each 250 members or for each \$250 "contributed to convention causes" during 1983. No church may have more than 10 messengers. The \$250 figure has been in use since 1931.

The provisions are printed on each messenger card.

Many problems can be avoided if churches will remember "alternate" messengers are not allowed and each messenger must be a member of the church which certifies him.

Members of mission or satellite congregations must be elected as part of the quota from the sponsoring church.

New churches must have been constituted and contributed to convention causes during 1983 to be eligible for messengers at the 1984 meeting.

Registration will open at 3 p.m., Sunday, June 10, off the main lobby of Roe Bartle Hall in Kansas City, site of the convention. June 11-14 registration will open at 8:30 a.m.

(Craig Bird is Baptist Press feature editor.)

Moon faces prison term

(Continued from page 3)

danger to religious liberty of a jury licensed to disregard the decisions of a church and the desires of that church's members in favor of its own lay instincts about how authority and property within a church should be allocated."

And, he continued, "If these petitioners go to jail, they will indeed be the first religious leaders since the ratification of the Constitution to be imprisoned because of the way they and their followers chose to organize their church's internal affairs."

Moon's conviction followed an IRS investigation of tax returns for 1973, 1974, and 1975 showing interest income on personal checking and savings accounts with Chase Manhattan exceeded \$100,000 for the three-year period. Those earnings were not reported on Moon's income tax returns those years.

Besides the 18-month prison sentence, Moon was fined \$25,000. Another church official, Takeru Kamiyama, who was tried with Moon, received a six-month sentence and was fined \$5,000. Kamiyama was convicted of conspiring with Moon to

file false returns.

For its part, the government argued against a Supreme Court review, declaring that "to look at the quality of a taxpayer's proof hardly violates the First Amendment." While "a church is free to organize itself as it sees fit," the government brief went on, "religious leaders, no less than the average taxpayer, must assume the risk when they engage in undocumented transactions that the jury may not believe their account of the events."

The government's successful prosecution of Moon has drawn expressions of concern from an unusually broad array of religious and civil liberties organizations because of fear IRS might target one of them next on similar charges. They ranged from the Marxist Spartacist League to the Christian Legal Society.

One group asking the court to hear the case was the Coalition for Religious Freedom, a newly-formed organization headed by Moral Majority's Jerry Falwell. Others in the coalition include Southern Baptist Convention President James T. Draper Jr. and SBC Pastors' Conference

President Charles Stanley, pastor of Atlanta's First Baptist Church.

Others in the coalition include pastors E. V. Hill and D. James Kennedy, television evangelist Jimmy Swaggart, Campus Crusade for Christ's William R. Bright, Joshua O. Haberman of the Washington Hebrew Congregation, and Bishop Thomas J. Welsh of the Catholic diocese of Allentown, Pa.

Other religious groups appealing on Moon's behalf were the National Council of Churches (representing 32 mainline Protestant and Orthodox communions), the Mormon Church, the Catholic League for Religious and Civil Rights, the National Association of Evangelicals, American Baptist Churches, United Presbyterian Church (U.S.A.), and African Methodist Episcopal Church.

Also siding with Moon were the American Civil Liberties Union, Southern Christian Leadership Conference, National Conference of Black Mayors, and U.S. Senator Orrin G. Hatch, R-Utah, chairman of the Senate subcommittee on the Constitution, among others.

The Baptist Joint Committee on

Public Affairs, which decided against asking the high court to review the Moon case, was nevertheless considering joining the case as a "friend of the court" along with others if the justices had decided to hear the case.

Baptist Joint Committee General Counsel John W. Baker, who expressed concern at the March annual meeting of the BJCPA over the possible implications if the Moon conviction were allowed to stand, reacted to the court's rejection by saying, "I remain concerned that Moon's conviction may encourage IRS to go after other churches and their leaders."

He added: "Governmental intrusion into church life in this country is accelerating and is particularly critical at the point of attempting to define for churches what their polity ought to be. It is not the role of governments to make such definitions. Churches must be left alone to make such determinations for themselves or else the future of religious liberty in America will be jeopardized."

(Stan Hastey writes for the Baptist Joint Committee.)

Sunday School offers training at Gulfshore

Training opportunities for Sunday School leadership are available at Gulfshore Baptist Assembly on July 30-July 1; August 2-4; August 6-8; and August 9-11, 1984.

These conferences will be designed for all age-group leaders. The week of Aug. 6-8 will be for ASSISTeams only, their families, and directors of missions.

Worship leader for July 30-August 4 will be Alan Day, pastor, First Church, McComb. Leading the music will be Robert Goodman, minister of music, First Church, McComb. Conference leaders will be Mrs. Kay Spencer, Dan Fowler, Louisiana Sunday School Department, Alexandria; Karen Lovern, Gulfport; Bill Arnold; Texas Sunday School Department, Dallas; Harold Fleming, McComb; Keith Wilkinson, Judd Allen, and Keith Williams, Mississippi Sunday School Department. Kathy Sylvest, Louisiana Baptist Convention, Alexandria, will lead a conference for Church Media Liberty workers only during July 30-Aug. 1. Mrs. Ruth Allen, Jackson, will lead the youth, ages 12-17 during both Sunday

School weeks. Farrell Blankenship, director of broadcast services, MBCB, will be available both weeks for consultation.

The week of Aug. 6-11, Vince Smith, pastor, Fifteenth Avenue Church, Meridian, will lead the worship services. Milton Burd, minister of music/education, First Church, Cleveland, will lead the music.

Additional faculty will be Beth Cole, editor of children's curriculum, Sunday School Board, Nashville; Larry Salter, Mississippi Sunday School Department; Ted Taylor, minister of education, Ardmore Church, Memphis; Carol Williams, Clinton; and James Fitch, Growth Section, Sunday School Board, Nashville.

Provisions will be made for children and preschoolers during the conference sessions.

Each session begins with the evening meal of the first day and closes with noon meal on last day.

Reservations are available by writing Frank Simmons Jr., manager, Gulfshore Baptist Assembly, Pass Christian, Miss. 39571.

Religious leaders to view "Our Firm Foundations"

"Our Firm Foundations" is the theme of this year's Mississippi Religious Leadership Conference (MRLC) annual banquet, scheduled for Monday, May 28, at 6:30 p.m. The banquet will be held at Galloway Memorial United Methodist Church, 305 North Congress Street, in Jackson.

This year's theme, according to chairperson Sue Cherney, represents the organization's desire to celebrate the progress made in human relations during its 15 years of existence. Archbishop Bernard Law will deliver the keynote address.

The Conference constitutes a statewide forum—both lay and

clergy—to share common concerns, to communicate ideas, to establish and coordinate appropriate programs, and to serve as a vehicle for responding in a unified voice to important issues and needs affecting the well being of the people of Mississippi. When founded, it was a pioneering effort in race relations.

The annual banquet is open, with advance reservations, to interested members of the public—both lay and clergy. Tickets, which are seven dollars per person, may be obtained by contacting Banquet Chairperson Sue Cherney at 355-4777, or Executive Secretary William P. Davis at 372-5372 or at Box 6546, Jackson, Miss., 39212.

Sunday School Board gets Scofield slides

NASHVILLE, Tenn. (BP)—A collection of more than 20,000 photographic slides of biblical archaeology sites taken by the late Fon H. Scofield Jr. has been given to the Southern Baptist Sunday School Board by the SBC Foreign Mission Board.

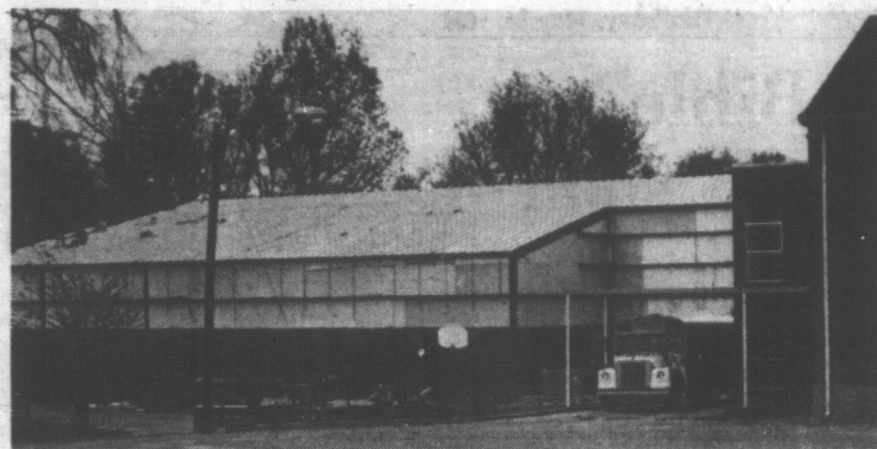
Scofield, director of audio-visual production for the Foreign Mission Board for 29 years, took the photographs beginning in the late 1950s until his retirement in 1977. His

widow, Johnnie Johnson Scofield, is vice president for communications at the FMB.

Bill Stephens, editor of Biblical Illustrator, noted Scofield "made photos in countries where we cannot go today. Warfare and economic development have changed some of the sites, and some important structures that existed when Fon was traveling no longer exist. His photos are invaluable in capturing those sites."

Mississippi Baptist activities

May	Associational Emphasis Sunday (HMB Emphasis)
May 28	Christian Peacemaking Sunday (CAC Emphasis)
May 28	Rural and Small Church Evangelism Conference; FBC, Calhoun City; 4-9 p.m. (EVAN)
28-June 1	Royal Ambassador Staff Week: Central Hills; 10 a.m., 28th Noon, June 1 (BRO)
May 29	Rural and Small Church Evangelism Conference; Prentiss BC, Prentiss; 4-9 p.m. (EVAN)



Olive Branch, First, raises roof

First Church of Olive Branch recently saw the roof fitted in place on its 16,000 square foot Family Life Center. This facility will contain a ceramic room, game room, hand-ball court, full gymnasium, eight classrooms, a commercial type kitchen and dining room, plus the directors' offices. Plans are being made to begin operation of the facility in mid-July, with the dedication service scheduled for July 8. P. J. Scott is pastor.

Ordination and the role of women in the N.T.

(Continued from page 2)

are: I Cor. 11:6-15, I Cor. 14:34-36 and I Tim. 2:9-12.

These passages give the following admonitions:

1. In worship, she should have her head covered or have her hair cut off.
2. A woman should not speak in church. If she has a question, she should ask her husband at home.
3. A woman is not allowed to teach or exercise authority over a man.
4. She should not have her hair braided or wear costly apparel.

These are the major directives given to women in the church. It is my feeling that they were given because of the traditions and concepts that a woman was recognized as being only a little more than a slave with very few privileges.

We do not follow any of these admonitions today.

1. Women seldom wear hats to church. The covered head is never an issue.
2. Women wear both long, short, and braided hair without any comments.
3. Women have the right to vote and to speak in every church that I know about. Sixty-five years ago, my little mother was chosen to teach a mixed class because they said "Lottie, you know the Bible better than any of us."
4. Seventy-five percent of our missionaries have been women who have taught and won both men and women on the mission field and have spoken in the majority of our churches at

home.

5. By far, the majority of our teachers in the Southern Baptist Convention churches are women teachers.

When our churches have needed women for a position, they have been ready to give their best. I hate to think about what our churches would be had it not been for the leadership role of women in our churches.

My conclusions from a study of the scripture are as follows:

1. Our traditional type of ordination service is not required nor condemned in the New Testament. It does not make a man either more or less acceptable to God.

2. Nothing is said in the New Testament either for or against the ordination of women.

3. I believe the New Testament teaches the autonomy of the local church. The local church determines the positions and persons to serve in various capacities of need, whether the person be male or female.

4. We need to give more attention to being chosen of God first and then to receiving the commendation of men.

The greatest prayer that I have is that we not exhaust ourselves fighting one another in the shallows about our traditions when God wants us to move out into the deep and let down our nets to do a maximum job in this sin-cursed world.

Allen O. Webb is director of missions in Jackson County.

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Larry Kinlaw

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"Rivers of the Bible" coming to Clinton soon

CLINTON—"Rivers of the Bible" will be offered local residents this summer by Mississippi College as part of its Programs for Adult Community Enrichment (PACE) series. Pre-registration is required by Wednesday, May 30.

This non-credit course will feature lectures and slide presentations depicting life along the great rivers of the Bible. The Bible, as well as ancient history and archaeology, will be used as resource materials.

Instructor for the course will be Charles Davis, associate professor of Bible at Mississippi College. Davis has participated in archaeological expeditions in the Bible lands.

The course will meet on Monday nights, beginning June 4 and concluding June 25. Cost of the course will be \$25.

Interested persons should contact the Office of Continuing Education for further information and registration forms by calling 924-9766.

Merritt gets doctorate

John W. Merritt of Hattiesburg, Miss., was awarded the honorary degree of doctor of divinity by



Campbell University during its spring commencement exercises held May 6-7. He and his wife, Elizabeth, were appointed by the Southern Baptist Foreign Mission Board as general missionaries to Italy 20 years ago. After eight years, five of which he served as an

evangelist in Milan, he was assigned to Wiesbaden, West Germany, where he has since been executive secretary of the European Baptist Convention.

A graduate of Clarke College, Mississippi College, and New Orleans Seminary, Merritt has the master's degree in counseling from the University of Southern Mississippi.

Prior to his becoming a missionary, he served as pastor of two Mississippi churches, Big Creek church, Waynesboro, and Chicora Church, Chicora. He also served as pastor of the First Church, Sneads, Fla.

Simpson holds Bible drills

Association Bible drills for youth and children were held at first, Mendenhall, April 29. A total of 52 participated, the highest number ever recorded there.

The Youth Department had 19 participants, with 16 advancing to state drills.

The Children's Department had 33 participants, with 26 advancing to state drills.

Reports from the State Drill indicate that all participants rated Ex-

cellent or Superior with a large number of the youths advancing to the Selection Tournament.

Churches represented in the drills were: Corinth; New Bethlehem; First, Magee; Poplar Springs; Pleasant Valley; Holly Grove; New Zion; Braxton; Calvary, Braxton; and Kennedy Springs. Mrs. Pat Calder is the association's Church Training director. Mrs. Dale Simons is children's director and Greg Stanford is youth director.

Clarke sets summer institute

August 6-8 has been set as the date for the 1984 Summer Bible Institute at Clarke College. George W. Harrison and Bill Causey will lead the intensive three day study in the Book of Psalms.

Facilities will be available for participants to reside on campus or those attending may choose to commute to the daily sessions. The first session begins at noon Monday, Aug. 6, with an Introduction to the Psalms. Sessions continue until the closing service at noon August 8.

Harrison is professor of Old Testament at New Orleans Seminary, a position he has held since 1960. Causey is pastor of Parkway Church, Jackson.

Ron Kirkland, academic dean at Clarke College said more information about the Summer Bible Institute at Clarke College by writing Kirkland at Clarke College, Newton, Miss., 39345 or call 1-(601) 683-2061.

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Antioch to celebrate centennial

Antioch Church, Jefferson Davis County, will celebrate its 100th anniversary on May 27.

Special services will begin at 11 a.m. All guests will be recognized in the morning service. At noon there will be dinner on the grounds.

A two o'clock service will feature a roll call of former pastors by Ernest

Sinclair, chairman of the Centennial Committee. A brief time will be given to each pastor present to give a word of greeting to the congregation. Bob Harmon will share a history of the church which has been prepared from the original minutes, dating back to 1884. John Barnes III is the pastor.

Staff Changes

Clyde Little has resigned the pastorate of Bay Vista Church, Gulf Coast Association, to accept the pastorate of Bay Springs Church at Bay Springs.

East Corinth Church, Corinth, has called Greg Tyson as summer minister of youth. Tyson recently was graduated from the University of Texas at Arlington with a degree in music education. He previously has served as a guest music director in several churches.

Walter Conrad is the new minister of music at Grace Memorial Church, Gulfport. He and his family moved there from Sylacauga, Ala.

Oakland Grove Church, Laurel, has called Lindsey Blackledge, as pastor. He was previously pastor of Union Seminary Church, and is a native of Laurel. Lester Gardner has served as interim pastor.

Sharon Church, Gulf Coast, has called Jerry Wayne Lowrey of Petal as pastor.

David Walker recently joined the staff of First Church, Belzoni, as minister of music and youth. Walker was born in York, Ala., and was graduated from Clarke College and Livingston University. He has a B.S. degree in voice. He served as minister of music and youth at Central Church, Selma, Ala., before moving. He resides at 206 Oak Street, Belzoni.

First Church, Corinth, has called John Duncan as summer youth director. The son of Bill Duncan, pastor of First Church, Booneville, John is a junior at the University of Northeast Louisiana. He has worked for the Louisiana Baptist State Convention, has led youth camps and retreats, and is a youth coordinator in lay renewal work.

Harry L. (Buddy) Barnes has accepted the pastorate of First Church, Oak Grove, La. Barnes is a graduate



Barnes

of Mobile College, Mobile, Ala., and New Orleans Seminary. He has served churches in Alabama and Mississippi and goes to Oak Grove from Macedonia Church, Brookhaven.

Finley W. Tinnin, Jr., who has been pastor at Baptist Temple, Oklahoma City, for 35 years, will retire from the ministry June 3, 1984. He is the brother of Beverly Tinnin, pastor, First Church, Meridian.

Tinnin, son of the late Finley W. Tinnin Sr., who for 38 years was editor of *The Baptist Message*, Louisiana state Baptist paper, previously was pastor of First Baptist Church, Jena, La. and First Baptist Church, Hammond, La.

The church will honor him with a reception and program on Sunday afternoon, June 3.

David Webb is in Forest, working as summer youth minister at Forest Church. The church gave a reception in his honor on Sunday evening, May 20.

John Baker returns to Northern Plains

RAPID CITY, S.D. (BP)—John P. Baker, 72, who retired in 1976 as executive secretary of the Northern Plains Baptist Convention, has been elected to that position again.

Baker, who was the first executive secretary of the convention, succeeds Roy W. Owens who has accepted a position as regional consultant for the new church growth department of the church extension division of the Southern Baptist Home Mission Board. Owens had followed Baker as executive secretary of the convention which includes North Dakota, South Dakota, and Montana.

The Northern Plains executive board turned to Baker to complete the unique goal of the convention—to be the only state convention in the Southern Baptist Convention to dissolve.

Wyoming, a part of the convention since its formation in 1968, became a separate convention this year.

The Northern Plains Baptist Convention has approximately 120 churches and 15,000 members.

Since his retirement eight years ago, Baker has been pastor of churches in Hawaii, Utah and Idaho and started two missions in the Baton Rouge, La., area.

Revival Dates

First, Mize (Smith): May 27-30; evangelist, Charles Myers; leading the music, Raymond Johnson; Sunday at 11 a.m. and 6 p.m.; Mon.-Wed. at 7 nightly; Bill Stout, pastor.

Behind a frowning providence God hides a smiling face.—William Cowper.

Devotional

Senselessness of worry

By Rex Yancey, pastor, First, Quitman
Matthew 6:24-34

Take therefore no thought for the morrow. For the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Matthew 6:34).

Jesus Christ probably gave the Sermon on the Mount in bits and pieces. It is doubtful that he gave Matthew 5 through 7 as one continuous session. However, it made a lasting impression upon his disciples then, and it should make a lasting impression upon us today.

Jesus gave four examples from nature to show that God cared for the minute things of creation. If he cared that much for the seemingly insignificant, how much more did he care for the crown of his creation—man.

He takes an example from zoology to prove his point. The fowls of the air do not sow, do not reap, and do not gather into barns; yet God cares for them by providing food. I am told that a bird's metabolism is such that it must eat many times per day to provide the energy needed for flying. Yet God takes all of that into consideration. If he feeds his creatures, will he not feed his children?

He takes an example from physiology to strengthen his argument. No man can stretch his height by a foot and a half by worrying. If worry does not facilitate growth and help one in life, then why do it?

He takes an example from botany to continue his argument. The lilies do not toil in labor like a man, nor do they sit at the spinning wheel like a woman, and yet Solomon takes a back seat to their splendor. If God takes care of the lilies, will he not take care of his children?

His final argument concerns geology. If God dresses the earth four times each year (spring, summer, fall, and winter), will he not dress his children?

The key verse to this passage is verse 33. When the desire of our life is to seek God and his righteousness, these other things have a way of working themselves out. Christians can have order in their lives by putting God first. Then and only then will we realize that it is senseless to worry.

Cooperative Program tops \$9 million again

NASHVILLE, Tenn. (BP)—April receipts to the national Cooperative Program of the Southern Baptist Convention were \$9,428,869, an increase of more than \$890,000 over April 1983.

It was the fourth highest single month dollar total ever. March was the second highest month ever (\$9.62 million) and January was the best (\$10.23 million). The string of record collections brightens the budget picture for the 20 mission and educational agencies of the SBC, although it still appears the yearly totals will fall short of the \$114.5 million 1983-84 operating budget which ends Sep-

tember 30.

Receipts would have to average more than \$10.2 million the final five months to underwrite the operating budget. Through seven months receipts have averaged just over \$9 million. Since January, however, the average has been more than \$9.54 million, leading to optimism the final shortfall will be less than earlier feared.

For the year, the Cooperative Program is 6.22 percent ahead of 1982-83 receipts for the same period, reflecting a healthy gain in real dollars when compared to the drastically lowered inflation rate.

DOM meet will feature communicating work

KANSAS CITY, Mo. (BP)—Communication and motivation will be featured at the annual meeting of the Southern Baptist Directors of Missions Conference, June 10-11 at the Inn at Executive Park in Kansas City, Mo.

The Directors of Missions Conference is one of several meetings which meet prior to the annual meeting of the Southern Baptist Convention, June 12-14, at Roe H. Bartle Hall in the Kansas City Convention Center.

The opening session will feature two addresses on communicating the association, said Bill Moyle, director of missions of the Tampa Bay (Fla.) Baptist Association, who is serving his second term as president of the group.

"The first message will be by James Lewis, director of the associational missions division at the Southern Baptist Home Mission Board, Atlanta," Moyle said. "His part will be to help us communicate associational missions to the denomination. We have asked him to speak not of the role and function of the director of missions, but of the role and function of the association in denominational life."

Moyle said the second address will be by Wilmer C. Fields, director of public relations and assistant to the executive secretary of the Southern Baptist Convention Executive Committee.

"We have asked him to help us communicate to the people of the convention that the association is a viable institution," Moyle said, adding while the church is a visible institution, "the association tends to be nebulous and people have difficulty relating to it."

Another feature of the programs will be three addresses by William H. Hinson, pastor of First Church, New Orleans, and a noted motivational speaker.

James H. Smith, executive director of the Southern Baptist Convention Brotherhood Commission, will speak at the annual banquet. His topic will be "The Importance of the Brotherhood in Associational Missions."

Moyle said during the conference, directors of missions will be honored for their service. "We will give recognition for persons who have served five, ten, 15, 20, 25, and 30 years," he said.

Educators will name "distinguished" leaders

NASHVILLE, Tenn. (BP)—Four Southern Baptist religious educators have been named to receive the 1984 Distinguished Leadership Awards from the Southern Baptist Religious Education Association.

J. M. Crowe and A. V. Washburn of Nashville, Tenn., Findley B. Edge of Winter Park, Fla., and M. Russell Noel of Tulsa, Okla., will receive the awards during the annual meeting of the SBREA June 10-11 in Kansas City, Mo.

J. Roger Skelton of Nashville, chairman of the SBREA Distinguished Leadership Awards Committee, said the recognition is given to religious educators who have retired from full-time service and who have made outstanding contributions. Twelve other persons have received Distinguished Leadership Awards since its inception in 1981.

"Tenure in religious education, pioneering effort in a distinct field of religious education, influence in the field and statesmanship in the denomination are also considered in making the selections," said Skelton.

Crowe retired in 1975 after 22 years as executive vice-president of the Sunday School Board. Earlier, he was minister of education at First Baptist Church, Charlotte, N.C., and First Baptist Church, Abilene, Texas. He also was on the staffs of the Illinois Baptist State Association and the Missouri Baptist Convention.

Washburn worked 41 years in numerous positions in the Sunday school department of the BSSB, serving as secretary of the department from 1975 until his retirement in 1977. Earlier, he was a field worker for the North Carolina Baptist State Convention.

He is the author of several books including Outreach for the Unreached and Administering the Bible Teaching Program.

Edge was a member of the religious education faculty of Southern Baptist Theological Seminary, Louisville, Ky., 1947-1983. He also was founder and chairman of the board of directors of The Vineyard Conference Center and is the author of numerous books including A Quest For Vitality in Religion and The Greening of the Church.

Noel was on the staff of First Baptist Church, Tulsa, Okla., 1962-1980, as minister of education and, for the last 10 years, as associate pastor, church program. He is a past president of the Southwestern Baptist Religious Education Association and the Southern Baptist Religious Education Association.

S. C. loans million

COLUMBIA, S.C. (BP)—The South Carolina Baptist Convention will negotiate a \$1 million loan for Baptist College at Charleston to help the school pay outstanding debts.

The loan will be used to help liquidate accounts payable at the four-year Baptist school, one of four colleges and universities sponsored and supported by the South Carolina Baptist Convention.

General board members agreed to the loan after John A. Fincher, acting president of Baptist College in Charleston, presented a financial report which indicated the school is deeply in debt. Audits show outstanding student accounts receivable alone amount to some \$1.2 million.

No great miracle, after all

ROME (EP)—It wasn't much of a miracle, as things turned out, when a Roman Catholic doctor astonished nuns and other pilgrims at the Vatican by climbing out of a wheelchair after being blessed by Pope John Paul II.

Jan Lavric, an able-bodied general practitioner from Yorkshire, England, said he went to Rome with a group of disabled people last month. After he sat in the wheelchair, the only seat left in the Vatican's audience chamber, a Swiss Guard unexpectedly began wheeling him forward. "I tried to stop him, but he told me, 'Don't exert yourself.' What would you do? I couldn't jump up and run away, that would have made things worse," he said.

After he kissed the pope's hand and was wheeled away by the guard, he stood up, folded the chair and carried it off. "I must say they were all very surprised," he said. "I heard someone say, 'It must be a miracle,' but it wasn't—only an embarrassment."

BAPTIST RECORD PAGE 9
Thursday, May 24, 1984

"Rastas" make inroads in England

LONDON (EP)—The Rastafarian cult from Jamaica, showing a surprising missionary capacity, is having a considerable effect on the youth of Great Britain, asserts Tony Cummings, the assistant editor of Buzz, Britain's most popular Christian youth magazine. The cult insists that Haile Selassie is divine and that he still lives in Africa.

Cummings, former editor of England's Black Music, estimates there are already some 15,000 "Rastas" in London and some 10,000 in the second city of Birmingham.

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Kelly, Elder speak at BMC; Frances Tyler is honored



Kelly



Elder



Tyler

The program for the baccalaureate service was presented by Elder. Elder is president of Baptist Sunday School Board.

Mrs. Kelly delivered the commencement address. From 1951

until 1959 she served as a career missionary to Israel and from 1962-1979 as vice president for college relations at William Carey College.

In her address, Mrs. Kelly encouraged the graduates and members of the audience not to be a "YAH-NI" person, that is a person in a state of being to avoid. "YAH-NI" is an Arabic word which has no English definition. It really means neither;

neither black nor white, up nor down, cold nor hot. Mrs. Kelly inspired the audience with illustrations of non-YAH-NI people and challenged each person to be sacrificial and each in his own way to be enthusiastic in work, play, and Christian commitment.

On the occasion of her retirement, Frances Landrum Tyler was presented the honorary degree of doctor of humanities. Tyler has served as a member of the Blue Mountain College faculty from 1946 through the 1984 spring semester. She also served as First Lady of the college from the summer of 1960 until the spring of 1965. In recognition of her total contribution to the college, the board of trustees established a faculty award in her honor to be presented annually for faculty development.

Blue Mountain College, held its 111th Commencement Exercises, Sunday, May 6. Sixty-seven graduates from five states received bachelors degrees. The Commencement Exercises featured two guests: Lloyd Elder and Mrs. Marjorie Rowden Kelly.

Ministry to single adults involves ministry to others

By Linda Lawson

NASHVILLE, Tenn. (BP)—A church ministry with single adults should not include just meeting the needs of the members, but also should focus on involving them in ministering to others, according to ministers to single adults.

They shared recent experiences during a seminar attended by approximately 70 professional ministers to single adults sponsored by the family ministry department of the Baptist Sunday School Board at the Hyatt Regency Hotel in Nashville, Tenn.

Ken Brumley, minister to single adults at The Village Baptist Church, Oklahoma City, said the development of a support group system for

singles and a community ministry to disabled single adults illustrate the inward and outward dimensions of the ministry in his church.

The support group system is organized through the Sunday school, he said, and leaders are trained in a seminary on the art of caring. Disabled Friends in Action is the name of the church's ministry with disabled persons.

"Approximately 79 to 90 percent of disabled persons are single," said Brumley. "Nobody is ministering to them. These people aren't in our churches, and we don't know what to do with them when they come. This kind of ministry will turn your singles

into a really caring group."

The March 1983 suicide of a key leader in the singles ministry at Richardson Heights Baptist Church, Richardson, Texas, caused the leaders there to take a hard look at themselves and the needs of their community.

"Our Single Adult Council got real serious about not just talking about caring but really getting down to it," said Sherry Fairchild, minister to single adults at the church in the north Dallas suburb, an area recently plagued by suicides of youth as well as adults.

The council decided to plan a living memorial to their former member, a community-wide seminar, "What To Do When your World Falls Apart: Dealing With Depression." After a massive publicity effort, 700 people came to the Saturday seminar which, Fairchild said, "really ministered to the needs of the people."

As part of her effort to establish a single adult ministry at Main Street Baptist Church, Hattiesburg, Miss., Diane Warren, minister to singles, said she determined to emphasize building fellowship before starting a lot of activities.

Warren, who became part-time minister to singles in July 1983 and moved to full-time status in December, said Sunday night after-church fellowships have been a key factor in enabling singles to get to know one another.

Discipleship training which has involved 150 single adults has "altered the mentality of our singles," according to Dwight Kidd, Shades Mountain Baptist Church, Birmingham, Ala. Instead of emphasizing just social activities and dating, the singles are now giving priority to ministry and Christian growth, Kidd said.

(Linda Lawson writes for the Sunday School Board.)

—Just for the Record—



RECOGNIZED for their achievements in receiving Adventure Badges at First Church, Coffeeville, on May 6, were Girls in Action Jennifer Franks, Valerie Bennett, Johanna Moorman, Dawn McCormack, Pam Basham, Tonya Bagguley, Emily Wortham, Jennifer Ayers, Patty Bagguley, Emily Madison, Kim Billingsley, Debbie Marshall, and Teresa Rose. Also participating in the program were Mission Friends Dawn Marie Peebles, Betsy Griffin, Rachel Fly, Dana Arrington, Kayla Dean, Kyle Dean, and Amanda Madison. Jean Fly is GA director; leaders are Jan Dean Wortham and Linda Arrington, Missions Friends director is Mary Jane Jackson; leaders are Debbie Ayers, Dawn McCarley, Angela Schmitz (not pictured) and Alice Landreth. James Fancher is pastor.

The Children's Choir Ministry at First, Gulfport recently presented "Get on Board, Children," the story of Noah and the Ark. The role of Noah was portrayed by Andy Rainey; the narrator was Janie Walters. This was a presentation by preschool children through the sixth grade children. The accompanist was Cathi Gray. Children's Choir Coordinator is Martha Frances Duggar.

Glendale Church, Leland, will hold its Vacation Bible School June 4-8, each morning from 8:30 until 11:30. Edward Pendergrast is pastor.

Names in the News

Ircel Harrison, a former Baptist Student Union director at Mississippi State University, has been elected program associate for the Tennessee Baptist student work department. Harrison left Mississippi in 1980 when he became campus minister at Carson Newman College in Tennessee.

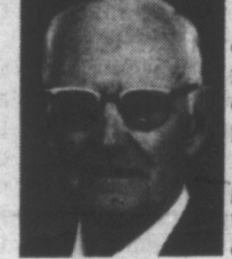
Gary Knapp, pastor, has announced that three students from Griffith Memorial Church, Jackson, have been accepted for membership in The Society of Distinguished American High School Students. Nominees must excel in academics, extracurricular, or civic activities and be nominated by a local sponsor. When accepted, members become eligible to compete for college scholarships through the society's national awards program. Students from Griffith Memorial awarded membership are Ricky A. Steen, Judy Lickie, and Angela R. Faulkner. The society has also presented a National Appreciation Award to Gary Knapp, the students' sponsor.

Oakland Grove Church, Laurel, licensed Greg Hodge, son of Alvis and Linda Hodge of Rt. 6, Laurel, April 15, upon his surrender to a call to preach the gospel.

Marion County Association will hold a Bible preaching conference, Saturday, June 2, 9 a.m. to 5 p.m. at Goss Church, Goss. Preaching, Bible study, and music will be led by ministers in Marion Association. Theme will be "Jesus Christ: Hear Him and Heed Him." Lunch will be served by the host church.

South 28th proclaims McMurry Day

Sunday, June 3, has been proclaimed as H. T. McMurry Day at South 28th Avenue Church, Hattiesburg.



McMurry is one of 17 charter members of the church which was formed in June of 1941. The congregation first met in the open air, until cold weather prohibited this. At this time, McMurry made his home available as a meeting place for the church. Later he donated the lot on which the original church building was constructed.

During his 43 years at South 28th Avenue, McMurry has served as treasurer, deacon, and member, and he still attends as much as health permits.

The church voted to have H. T. McMurry Day to express appreciation and gratitude for his years of service and support, according to the pastor, Gibbie McMillan.

Activities for the day will include Sunday School at 9:45 a.m., worship at 11 a.m., dinner-on-the-ground, and an afternoon concert by the Liberty Boys. (There will be no evening service.)

Homecomings

Friendship Church, Brookhaven: homecoming day; May 27; Sunday School at 10 a.m.; worship service at 11 a.m.; lunch served at noon, followed by an afternoon service; all contributions made during the day to go to the church cemetery fund; Verdo Callender, guest speaker for both services; Harold Luther Smith, in charge of music; Wiley Reid, pastor.

Antioch (Lawrence): homecoming; May 27; lunch at the church after the morning worship service; Burt E. Lewis, guest speaker; singing in the afternoon; John Hedgepeth, pastor.

New Hope (Lafayette): June 3; homecoming; James Louis Barner, East Side Church, Belzoni, visiting preacher (Barner grew up in the New Hope Church); Millard Swinney, Olive Branch, interim pastor; picnic lunch to be served at the church; singing in the afternoon.

Duffee Church, near Little Rock, Miss.: homecoming; May 27; Hugh

L. Poole, former pastor, now chaplain at Rush Foundation Hospital, guest speaker during the 11 a.m. service; The Barnacastles, singing in the 1:30 p.m. service; James Stephens, pastor.

Spring-Creek (Neshoba): 75th anniversary; homecoming; May 27; 10:30 a.m. service; dinner-on-the-ground; afternoon singing; former pastor, Fred Trexler Jr., preaching; Hugh A. Martin, pastor.

Mt. Pisgah (Rankin): May 27; homecoming; Sunday School at 9:45 a.m.; morning worship at 11; James (Jimmy) Young, pastor of New Hope Church, Leake County, and Leon Young, director of missions, Lauderdale Association, in charge of the worship service; potluck lunch in fellowship hall; W. T. Dixon Jr., pastor.

Rock Hill, Rankin: May 27; Vance Dyess, former pastor, speaker at 11 a.m.; dinner on the grounds; Psalms Singers to sing at 1 p.m.; James F. Smith, pastor.

Baptist volunteer gets lift by embassy after kidnapping

By Marty Croll

BEIRUT, Lebanon (BP)—Southern Baptist volunteer pastor Steve Fox got an unexpected ride in an American Embassy car May 8, just after a Presbyterian missionary was seized near Fox's church in Beirut, Lebanon.

But Southern Baptist missionaries in Beirut reportedly have taken no extra safety precautions after assailants kidnapped Presbyterian pastor Benjamin T. Weir in west Beirut.

Weir is the fourth American in three months to be kidnapped in Beirut. A 30-year veteran of Beirut mission work, he is known personally by the Southern Baptist missionaries there.

Fox, a Mission Service Corps volunteer from Dayton, Ohio, who is pastor of University Baptist Church in Beirut, was out visiting for his church when the kidnapping occurred, reported Finlay Graham from Cyprus. Graham is the Foreign Mission Board's field supervisor for the Middle East. "The embassy knew about it, and they sent a car to take him home so he would not be alone walking the streets," Graham said.

"The missionaries are doing quite well. They're not panicking, and they're not planning to leave," said Graham. In fact, when Graham called Beirut missionary Jim Ragland, of Wetumka, Okla., for details of the kidnapping, Ragland, his wife and two other missionaries were on their way to visit a local family. "They're going about business as usual," Graham said.

"All were very much concerned, and, of course, very grateful it was not one of our missionaries although we feel very much for Mrs. Weir. They did not feel like they were in any extra danger. They (kidnappers) may have just picked this man up at random. He looked like an American with probably no relation to his being a missionary. That is my guess."

Weir was walking near his home close to the American University of Beirut when he was nabbed by a group of men who jumped out of a car. According to wire service reports, a man claiming to represent Islamic Jihad, a shadowy group taking responsibility for some terrorist attacks in Beirut, took responsibility for Weir's kidnapping, as well as that of two other Americans. Jeremy Levin, Beirut bureau chief for the Cable News Network, has been missing since March 7 and William Buckley, a political officer at the embassy, was kidnapped March 17.

The spokesman for Islamic Jihad said the abductions were to reaffirm that the group "won't allow any American on Lebanese soil." Unidentified men have claimed responsibility on behalf of the group for last year's bombing of U.S. Marine headquarters, a French paratroop building in Beirut, and an Israeli post in southern Lebanon, according to wire reports.

Southern Baptist mission work in Beirut is now proceeding much as it was before Feb. 6 when Moslem militiamen swept through west Beirut with bulldozers, trucks and

other vehicles they commandeered. In the violence that followed, six adults and five children from the Southern Baptist mission in Lebanon evacuated to the port city of Larnaca, Cyprus, aboard U.S. transport ships.

All of the missionaries who evacuated the city have returned except Pat Dunn of Mobile, Ala., and Mack and Linda Sacco, of Gilroy, Calif., and McAlester, Okla. Mrs. Dunn is living in Cyprus where her daughter, Ashleigh, 13, is attending school. Pete Dunn, also of Mobile, is executive director of the mission's radio recording studio. The Saccos are on emergency leave in McAlester.

Beirut Baptist School, which took in 100 refugees during some of the fiercest fighting, and Arab Baptist Theological Seminary, which closed during a period of intense fighting nearby, are going full strength again, reported Graham. All classes at Beirut school are in session and buses are running. School principal Ragland expects graduation exercises to be held the end of July.

Baptist churches in the city are again operating normally, added Graham. In fact, members of Fox's church gave more than double their goal for a delayed Lottie Moon Christmas Offering. Even though attendance had dropped by more than half, the church collected more than \$600 Easter, far exceeding a \$250 goal.

(Marty Croll writes for the Foreign Mission Board.)

Thursday, May 24, 1984

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Book Reviews

LIFE CHANGES by James C. Hefley (Tyndale, 197 pp., paper, \$5.95). A crisis doesn't have to be the end of your life, says the author, James Hefley. He faced a health crisis when an accident convinced him he was going deaf. This led him to ask, "What am I going to do with the rest of my life?" He began interviewing other people facing crises—people trapped in dead-end situations, people struggling to find new jobs or people who had lost a spouse. In this book, written as a result of his findings, he seeks to give hope and encouragement to those who are facing major life changes. It is excellent reading, with good advice for those who face changes—and just about everyone does, in one way or another.—AWM.

A CHRISTIAN VIEW OF JUSTICE, by Mark T. Coppenger; Broadman Press, 1983; 173 pages; paperback, \$6.95.

This book is an attempt to apply the biblical principles of morality and justice to the broad area of public policy. The author calls this work "an educated guess about what the Bible has to say to those who would make public policy." The problem that we face is that the Bible does not address all areas of public policy that the 20th Century Christian faces. Yet there are some clear principles which may be generally applied to these situations.

Coppenger attempts to crystallize from the scriptures these principles and then to develop some guidelines that will assist the Christian in understanding and/or formulating public policy.

For instance, one cannot find specific Scripture references concerning handgun control, zoning, compulsory education, affirmative action, and mandatory retirement age. Nor is there definite mention of psycho-surgery and nuclear warfare.

Several presuppositions underlie this book. First, God is seen as Father who is concerned both with our duty and with the consequences of our actions. Thus, the biblical system of ethical thought will combine the strengths of the consequentialist and the obligist. Second, the goal, or standard, of human behavior is happiness which is best understood as a synonym for peace, or human wholeness. Third, from the Bible Coppenger defends the view that there is such a thing as human nature and that without it there can be no rules or ethical principles. "If men were randomly designed, then different things would help them and harm them." Fourth, Coppenger holds that justice can best be understood in the light of the biblical teaching on retribution, or desert. He discusses all matters of public policy and justice within a four-part framework: deserved

harm, deserved benefit, undeserved harm, and undeserved benefit. With this structure he applies the biblical principles of justice to statute and administrative law—such as taxation, wages, welfare, prices, health care, foreign aid, war, and public education—and also case law—such as reverse discrimination, sterilization, retarded persons, pornography, invasion of privacy, and psycho-surgery.

Coppenger has attempted to be biblical without being a biblicist. The reader will be impressed by the humility with which these "educated guesses" are offered.—Reviewed by Alan Day, pastor, First Baptist, McComb, MS.

THE YEAR 2000, edited by John R. W. Stott; Intervarsity Press, 1983; 179 pages; paperback, \$5.95.

This book is an attempt to apply Christian ethical and theological perspectives to the emerging discipline of futurology. Edited by the eminent British scholar, John R. W. Stott, it contains the lectures which were given at the 1981 London Lectures in Contemporary Christianity.

The subjects discussed are human rights; the arms race; have and have-not nations; and the problem of the emerging Third World, energy and environment, the new technology, and authority and democracy.

Books like Alvin Toffler's *Future Shock* and his *Third Wave* have popularized the growing debate in futurology. Secular futurology, however, does not have the benefit of the Christian perspective. What has been needed is a study of the future which avoids the twin pitfalls of the easy optimism of the humanist and the dark pessimism of the cynic. The scholar armed with the radical realism of the Bible and the Christian's unique perspective about mankind has much to say about the future of God's world.

This book does three things. First, it informs the Christian concerning the issues of the future. Here is no naive alarmism or journalistic exaggeration. Second, the book calls on Christians as individuals and the Christian church to reexamine their own attitudes toward wealth, the interdependency of the nations of our world, and the servant character of the church. Third, there is a call for Christians armed with their Christian perspective and intelligent assessment of the issues to seek to influence government policy on these issues.—Reviewed by Alan Day, pastor, First Baptist, McComb, MS.

—Revival Results—

Glendale Church, Leland: revival; April 29-May 4; a good crowd; 7 decisions; one surrender to missions; Edward Pendergrast, pastor.

Two get degrees at Southeastern

WAKE FOREST, N.C.—Two Mississippians were among the 186 May graduates at Southeastern Baptist Theological Seminary. They are Carol Turner Smith of Ocean Springs and John Leslie Stanley of Braxton. Both received the Master of Divinity

degree.

Smith currently serves as a pastoral intern at Parkwood Baptist Church, Annandale, Va., and Stanley is pastor, Albemarle Baptist Mission, Edenton, N.C.

SCRAPBOOK

Help me be a man

I am not perfect, nor am I confident
I am often clumsy and many times I am afraid
Sometimes everything I do turns out wrong
And I am sure I'll never make it through.

Please understand me, even when I don't make sense
Forgive my mistakes, even though I've made them before
Help me walk with calm assurance through each passing day
Let me know that even when things go wrong you believe in me.

Teach me to think and act as a man should do.
When I am unsure of myself, let me depend on you
But help me learn to depend on me
When I am afraid to take a step, show me the way
And stay nearby, in case I slip or fall.

Don't use ridicule to show me your displeasure,
I don't feel very tall at the best of times.
When I am wrong, gently steer me right
But don't destroy my own self-confidence
Even when I lose faith in myself.
Don't you lose faith in me.

Help me, love me, teach me, guide my faltering steps
As I walk uncertainly down life's pathway
And with my hand in yours and your hand in God's
I'll become the man you want me to be.

—Yvonne Gressett
Jackson

Beauty

Do not speak to me of beauty.
You have never seen it.
I harbor it in my mind
wanting to release it
yet I know not how.
No artist could attempt to
draw for you the
beauty I've seen.
No psychologist could try to
analyze for you the
beauty I've felt.
No blind man could
describe for you the
beauty I've touched.
So how will you know?
or see?
or feel?
or touch?
Come with me.
Let me show you.
My heart is in
your hands
as we walk together
and experience together.
With my help
you will know beauty.
With your help
I will know you.

—Hope Starnes
Greenville

Be patient and steadfast

By Robert Earl Shirley, pastor, Parkway, Tupelo
James 5:7-18

The first verses of the chapter we are studying this week deals with the oppression of the poor by the unrighteous rich. James points out the nature of their sin, the temporal nature of their pleasure, and the ultimate judgement they should encounter. His words, though, are directed not so much to these rich as to the poor as he seeks to give them encouragement by assuring them that God has set in motion a plan that will ultimately set things right.

Steadfastness in waiting (5:7-11). The anxiety of the early church for the return of Christ was the result of their belief that at his coming he would bring about the justice that had so long been denied them. Thus, James admonished his readers to be patient during the time of waiting. His words, though written for a particular situation, are applicable for every Christian in any day or age.

As the farmer must exercise patience as he waits until the time is right for the harvest of his crops, so must the church as they anticipate Jesus' return. Patience here, of course, involved not only peace of mind but also steadfastness in faith and morality. The coming of the Lord is to be at an undisclosed and indefinite time, but it is also certain.

Unrest and irritability had developed among them in the light of their disappointment in his failing to appear and the continuation of their problems, so James warned them that they would be accountable for their actions in the interim. The

prophets are suggested as examples of endurance. Although they prophesied for centuries regarding the Messiah without seeing their prophecies fulfilled, and though they experienced rebuff and physical abuse, they remained faithful to their calling.

In the sense in which we use the word, Job was anything but patient. However, what James is saying is that Job did not lose his faith, in spite of all the tragedies and disappointments in his life.

Speaking right and speaking to God (5:12-18). The swearing referred to in the passage was not the use of profanity but of backing one's statements with some half-hearted oath. There should be no need for a Christian to swear or to take an oath at any time, for one's speech should be so consistent that it never has to be reinforced in any way. James here reflects the words of Jesus in the Sermon on the Mount when Christ said, "Let your communication be Yea, yea, Nay, nay: for whatsoever is more than these cometh of evil."

In all that we do, we are to keep our hearts in tune with God. In times of affliction, we are to pray, and in good times, we are to continue to sing his praise. This attitude causes our faith to be most practical in the matter of physical illness. Certainly, one is to pray for himself and have others pray for him in such times. Meanwhile, one will avail himself of all that medical science has to offer.

The actions that are described here

were not simply ceremonial ritual. Olive oil was one of the most used medicines of the day and was taken internally and anointed or rubbed externally. Today as we hear more and more that one's attitude has a great deal to do with one's recovery from such diseases as cancer, we need to remember that all healing is of God.

A man in our city in critical condition a year or so ago awakened to find his doctor praying over him and for him. God can, and does, use both the prayer of faith and the hands and skill of the faithful to raise the sick. Our doctor was following the advice of James in praying for his sick patient.

Intercessory prayer is probably the finest praying that a Christian does. We can never know just how many of the wonderful blessings that come our way are the result of the prayers of our Christian friends who have prayed for us, but we cannot deny that the sincere prayer of a child of God is heard by God. Surely, "more things are wrought by prayer than this world dreams of."

Those who read the Bible too often see its characters as supernatural saints and, thus, are not able to apply the truths of Scripture to their own lives. Consequently, James reminded them that Elijah was just a man like him and his readers. Yet when he prayed earnestly to God for that which seemed to be impossible, God granted his request. Thus we can pray in faith and wait patiently for God to answer.

Israel's political decay

By Bill Causey, pastor, Parkway, Jackson
Hosea 7:3-10:5

As in the "trial" last week Israel was found "guilty" as a nation, so now Hosea outlines their "crimes."

I. The corruption of the leaders (7:3-16)

The king's heart is no different from the people (3) and the princes are disloyal in their allegiance to the king (3b). Even while partying with the king their evil plot to murder him smolders like a baker's fire (4-7). They are traitors like Hosea's wife. Four out of Israel's last six kings were murdered (cf II Kings 15:8-16).

This intrigue has led to political and military alliance with foreign nations. Like a half-baked cake they are good on neither side (8-9). They won't turn to God (10) and like a silly dove not knowing which way to fly they call to Assyria, or Egypt (11) but they are flying into a trap (12). God is their only hope (13b) but instead of seeking God all they want is material safety and profit (14). They treacherously forget the One who gave them their original strength (15) only to betray themselves (16) in the end.

II. The trumpet of judgment sounds (8:1-14)

The enemy comes to destroy Israel because they have not kept the covenant with God (1). They falsely and lightly say they know God (2) but their lives show they actually reject the true God (3). They chose a leadership not anointed by God (4) and made idols who couldn't help them. They have a god made by a craftsman—a calf that will be splintered (5-6). The wind they show (evil) will become a tornado to destroy them (7). They (like Gomer, the dissipated prostitute) will be like a discarded vessel (8) a wandering, wild donkey (9a), rejecting the love of God for hired lovers (9b-10) who will not help.

Ephraim (Israel) has increased in number the altars for sin and has used them every one (11) in spite of God's written laws (12). Their empty rituals (13) don't impress God when their hearts are evil. They will go into captivity just as long ago they went into Egypt (13b). They have forgotten their "Maker" and are depending on their own defenses (14). What if a nation builds great defenses but lacks the character to use them? The weakness is in the people.

III. Israel's adulterous history reviewed (9:1-17)

Since they played the harlot (1) their coming captivity is described (2-6). Punishment has come and they know it. Call the prophet of God a madman (for telling the truth) but Christ.

Think of that. The very best Bible students in the world at that time refused to accept the Christ. They had confused the importance of scripture with the importance of the one to whom the scriptures bore witness.

Jesus revealed a lofty respect for Scripture but rejected outright a wrong attitude toward scripture, any unjustifiable elevation of scripture. Belief about the Bible can never replace belief in Christ as the basis for salvation. William Barclay has stated well this truth, "the function of the scriptures is not to give life, but to point to him who can."

Israel (Ephraim) rejected her destiny and got snared in a trap (7-9). Almost from the beginning of their deliverance from Egypt they began to sin (verse 10 and see Numbers 25) and became like that which they loved. They will "fly away like a bird" (11) with no future for their children. God's departure from them heralds the end of a nation which had such great promise. They, in effect, have murdered their own children (12-14). The idolatry at Gilgal but illustrates their true character as rebels (15). God rejects them for blessing and they will be "wanderers" like Cain the first murderer.

IV. Israel's bitter harvest forecast (10:1-15)

The greater their prosperity and blessing the greater has been their sin. They are simply faithless but God will destroy their places of false worship (1-2). Not only do they have no king (worthy of the name) but the king even contributed to their downward course by making worthless covenants with other nations. Their covenant was supposed to be with God (3-4). The people of Samaria will pray to their calf at Bethaven (meaning house of iniquity) but it will be turned over to the Assyrian king. They will see how foolish they were when their "god" is handed over as tribute (5-6). Samaria, like a stick floating on the water is carried away (7) and the places of worship (Aveniniquity) will become places cursed with thorns and thistles. The people will cry as in the final day (Luke 23:30; Rev. 6:16) for relief (8). Gibeah represented all that was worst in Israel's history (see Judges 19-20) introducing tragedy and sin. In due time God will punish them (9-10). The indulgent nation (Ephraim-Israel) will be broken to the yoke again and so will Judah-Jacob (11).

If only they had sown righteousness the harvest would have been different (12) but instead they planted wickedness and the bitter harvest will be the end of the nation (13-15).

If only they had known that God was their strength and that righteousness was God's way. As Kipling said "Lest we forget, lest we forget."

Life and Work

The witness of scripture

By Gerald P. Buckley, pastor, Parkway, Natchez
Luke 24:25-27, 44-48; John 5:37-40

We have witnessed a heated controversy in the Southern Baptist Convention the past few years in regard to scripture. Much controversy has taken place regarding the nature and purpose of scripture. Various words used to describe the Bible have been elevated to a place of prominence that sometimes threatens to supersede the words which the Bible uses to describe itself and us. I have personally felt that the controversy concerning scripture was often a smoke-screen for a power play to control the convention. It is sad to see Christians spending valuable time in argument over the scripture while a spiritually hungry world waits for the message God has commissioned us to carry.

Jesus demonstrated a deep appreciation for scripture and a personal dependency on its message. Repeatedly, in situations of crisis and need, Jesus recalled words of truth in Old Testament texts.

We are beginning a new series of five lessons under the general theme, "Christians and Religion." Our present lesson deals with the scriptures and their witness concerning Jesus Christ. It is important for us to know how Jesus himself related to the scriptures. Of course, to him the "scriptures" were the Old Testament. Without hesitation he saw his life and work as a fulfillment of scripture. Jesus had studied the scriptures carefully. He referred to them often.

Our interest in this lesson is to discover specifically how Jesus related to what for us is the Old Testament.

I. Source of understanding (Luke 24:25-27)

On the day of the resurrection, two lonely individuals headed away from Jerusalem toward Emmaus. They were walking along, discussing the horrible events surrounding the death of Jesus. As they were walking, a stranger joined them and inquired about their conversation. They did not know that this stranger was Jesus. They told him the things that had taken place in Jerusalem. They had held their hopes that Jesus might have been the long-awaited Messiah, but their hopes had been dashed when he was put to death.

Jesus then gave them (and us) a lesson about his place in the Bible and in the larger program of God's plan is history. If only they had known and remembered the Hebrew Scriptures, they would have realized how essential were suffering and death in true redemption. Patiently, Jesus explained to the two travelers what the ancient biblical texts had said about redemption and the Redeemer. Many could have known the truth and been comforted by it if only they had studied the scriptures.

The teachings of scripture continue to be needed to interpret the longings of the human heart. Just as scripture was a source of understanding for these two pilgrims, so it is today for

all persons.

II. God's witness (John 5:37-40)

Understanding the meaning of these specific verses may be the most pressing priority in this entire quarter of Sunday School lessons. This is true because of the heated controversy taking place today regarding the nature and purpose of scripture. These verses should help us understand God's purpose regarding scripture.

Jesus stated unequivocally that knowing the scripture is not synonymous with experiencing salvation. In fact, he attacked forcefully the very idea of salvation residing in scripture.

"Search the scriptures" in verse 39 can be rendered as a command. Tragically, careful students had ransacked the scriptures searching for every minute detail of meaning and in the process overlooked completely the most obvious and basic meaning. They had learned the letters of biblical texts without ever sensing the spirit of biblical truth. Somehow such persons had assumed that to possess a knowledge of scripture was to possess eternal life. A popular Jewish proverb even stated, "He who acquired the words of the law has acquired eternal life." Thus, students of scripture sought to find in scripture what scripture can never give. As a result, they held firmly to their convictions about scripture even as they enthusiastically rejected the

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